

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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CONTENTS.

Notes by the Way	349	A Mother's Vision of Her Son's	
A Visit to Ireland	350	Death	356
The Wonders of Psychometry	351	A Generation Ago	356
A Trumpet Séance	352	Do Animals Survive Death?	356
The Scientific Investigation of		From Worlds Unrealised	358
Physical Phenomena	353	Sidelights	359
Another War Prophecy	353	Southern Counties' Union	359
The Great Liberation	354	The Ethics of War	360
The Origin of Evil	355	Visions on the Battlefield	360

NOTES BY THE WAY.

In "The Present Age and Inner Life," the author, Andrew Jackson Davis, gives a striking example of the way in which errors arise in communications given by spirits to those in this world. It has a practical application to some of the difficulties experienced by inquirers. Davis tells how he clairvoyantly beheld the process of communication by raps which was carried out by a child spirit with the assistance of a companion, a man who appeared to be the child's guardian. The account proceeds:—

I . . . asked the little boy if he would "rap" for me. Immediately he drew near the table, and raised himself about two feet above its level. Still the gentleman [the older spirit] held his left hand. His right hand being at liberty, he moved it rapidly in several directions for a few minutes; then brought it in a calm, firm manner at a right angle with the surface of the table. . . . His hand had not been in this posture more than three minutes, remaining fixed as by the strongest effort of will, when I saw a current of amber softness pass down from the middle finger to the table on which slight concussions were instantly produced. The phenomenon was very beautiful, but I saw how difficult it was to make them loud or rapidly as he and I desired.

Although it does not bear immediately on the cause of errors, the account of the method of producing "raps," from which we have quoted above, is extremely interesting. Proceeding, Davis narrates how he thought that the little boy resembled very much a boy named Edward he had once seen and who had died in Poughkeepsie. The thought in the seer's mind had its effect on the spirit, who "rapped out" the name "Edward," although it was not he. Next followed other questions from Davis, the answers to at least one of which it was plain were the results of his own thoughts influencing the boy. Further messages from the little spirit conveyed the information that he had never lived on the earth, and that the man with him was his father. The elder spirit then addressed Davis, explaining that the child had left the earth three hours after his birth, and therefore had no knowledge of earth conditions; consequently his conclusions regarding himself were unreliable. This, he added, showed the necessity of the mind receiving knowledge through the physical senses, and that unless these were used properly, and as long as they would serve the soul, the condition and culture of the spirit were impaired.

The defects resulting from the absence or deficiency of knowledge acquired through the senses while on earth have to be remedied by bringing the spirit again into contact with earth conditions, and this was part of the

training which the spirit boy seen by Davis was undergoing. He had to revisit the earth "to see, to learn, to feel and to reason." The child's companion in explaining this observed that the experiment illustrated the cause of many spiritual contradictions, viz.:—

Spirits coming to the earth to learn of things, reading the mind of the medium or questioner, and responding in accordance therewith, not knowing oftentimes anything to the contrary—believing it to be the truth, thus leading men to confusion and to doubt. This is all traceable to the absence of the right kind and right quantity of true experience in the communicating mind.

This points the lesson that earth education is an essential to the development of the spirit, and incidentally explains the anxiety so frequently shown by our unseen friends that we should not come over to their side before we are ripe for the change.

In the current issue of the "Superman" appears a remarkable article entitled "The Neo-Christian Movement," by "X.," in which the writer traces the situation of the world to-day to the decline of faith in those religious principles upon which the progress of civilisation depends. "X." argues that modern civilisation is beginning to disintegrate, and points to the fact that the downfall of the great civilisations of the past was accompanied by the same phenomena which are apparent to-day—viz., "world wars, earthquakes, pestilences and famines, and signs in the sun and moon." The astronomical, or, rather, astrological, portents introduce a mystical element, which would hardly be recognised by the average student of human affairs, but the reference connects curiously with Scriptural allusions to the end of the pre-Christian civilisation. The last time the prophetic warning was heard—

it sounded amid the disintegration of the Roman Empire and at its fall mediæval civilisation began to develop, and that grew in time into the mighty civilisation of the modern world. That civilisation was too material; it no longer satisfies. The old world we lived in before the war is dead.

It is certainly dying—and "dying hard." The fact that the culminating stages were passed through so rapidly—in a couple of generations—is eloquent of the increasing power of the higher forces over material conditions.

In the course of an excellent letter in the "Two Worlds" of the 16th inst., Mr. R. A. Bush thus deals with the mischievous fallacy which makes "survival of the fittest" in a struggle for life the rule of Nature:—

How some of our noted naturalists and philosophers came to acquiesce in the doctrine of the evolution of man by a process of struggling to survive ("the survival of the fittest") has often puzzled me. Nature cries aloud that it is a lie. Nature's plain law is, "the greater the difficulty to survive the greater the deterioration." Poor soil, overcrowding, uncongenial situation produce most miserable specimens in the vegetable kingdom, and those that survive are by no means at their best. Remove any tree or plant from those hard conditions and immediately it begins to improve. To obtain the best all struggle to survive must be removed. This is also true in the animal kingdom. Commercial ruin would soon overtake any farmer who ventured

to breed and rear his stock on the principle of making them struggle to survive. If prize cattle, prize poultry, or prize anything indicate an improvement in the species—or getting the best out of them—then Nature's so-called law is broken with impunity—nay, with profit—every day.

It has been said that the present war is a war of philosophies. It is quite true, and the sham philosophy which rests on a false interpretation of the Darwinian idea will this time receive its quietus. As Mr. Bush well says, voluntary struggle to overcome difficulties for the general good is the true law of progress.

A VISIT TO IRELAND.

PSYCHIC TRAITS AND PHYSICAL PHENOMENA.

BY HORACE LEAF.

My recent visit to Ireland at the invitation of the Belfast Association of Spiritualists is the second occasion on which I have met the Irishman at home. My duties enabled me to mingle with the people in large numbers as well as to meet them individually, so that I had ample opportunity to observe their attitude towards Spiritualism and psychic subjects generally.

Belfast is in the North of Ireland and the people there differ temperamentally from those of the South; principally because of a considerable admixture of Scotch and English blood introduced in Ulster in the time of James I. (when over half a million acres of confiscated land were portioned out among English and Scottish settlers), and later when many of Cromwell's soldiers settled in the country.

The effect appears to have been advantageous. The native temperament, while warm and hospitable, is unstable, turning quickly and often quite unaccountably against that which it had only a short time before favoured or supported. In the blending with it, however, of the Scotch and English temperaments, a steadying element has been introduced, while at the same time its native geniality is retained. So we find that in Ulster the coldness and reserve which are met with both north and south of the Tweed are practically absent. My impression of the Ulsterman is that he is enthusiastic and emotional, yet keen; anxious to please even opponents, yet at the same time standing firmly by his own principles, which are formed by habits of thought rather than custom.

These circumstances are favourable to Spiritualism, for the Irish and Scots, being Celts, are naturally psychic. Second sight is common among both peoples, and the combination of the two has tended to increase it in Ulster. There are many stories told of incidents of a distinctly psychic nature; only, since Spiritualism is new to the country, they are not seriously considered and their true nature is misunderstood. They are usually interpreted according to the tenets associated with the Christian faith, although sometimes they really contradict those tenets.

The psychic temperament naturally inclines to religion, and the Irish are proverbially religious. Indeed, religion has, perhaps, been the occasion of more disputes among them than among any other race, which shows how deeply rooted it is in their natures. This is naturally a great hindrance to the propagation of any new belief, and accounts for the numerical smallness of the adherents of Spiritualism in the country. It is only six years since the only Spiritualist society in Ireland was established at Belfast, but it is one of the strongest in the British Isles. Large numbers of inquirers are attracted, and one sees more familiar faces among the congregations there after an absence of twelve months than perhaps anywhere else. When once they have been won over from former prejudices, the people are as consistent in their devotion to their new faith as they were to the old.

If there are not more psychics in Ulster than in any other place, the quality of their gifts is certainly of a very high order. I received some very good personal clairvoyant descriptions quite voluntarily given by people who make no claim to mediumship. As a rule they are extremely impressionable. Physical medium-

ship is also very good among them. Some remarkable cases of healing, for instance, have been wrought by various people, notably Mr. R. Ardis, notwithstanding the shortness of the time that has elapsed since the existence of the power was first made known to them. The more strictly physical form is splendidly represented by the Morrison circle, of which Miss Kathleen Goligher is the principal medium. It is with the voluntary assistance of this circle that Dr. W. J. Crawford is pursuing his valuable investigation into the nature of psychic force, accounts of which are appearing from time to time in the columns of LIGHT.

Recently I had the good fortune, for the second time, to witness the phenomena produced through this circle. They must be witnessed to be properly appreciated. The power exceeds anything one would think possible without previous experience of such manifestations. Sufficient light is admitted to make all objects in the room visible, a fact which adds greatly to the scientific value of the proceedings, although too much light perceptibly weakens the energy. The company is allowed considerable freedom of motion and talking, external noises appearing to have no prejudicial effect so long as the circle is intact.

The raps or knockings are varied in both volume and tone, the loudest being comparable only to blows made by a sledgehammer, causing at times distinct vibrations of the floor. Indeed, they are so powerful one is more concerned with desiring them to cease than to continue, for fear of disturbing the neighbours.

I have seen several heavy men sit successively upon the table which has continued to move freely without any contact from the other members of the circle, whilst several times on the last occasion it rose to the height of a tall man's shoulders and remained suspended in the air for several minutes, defying all efforts to press it to the floor again. There can be no doubt as to the high intelligence and good intentions of the spirit-operators, who readily co-operate in any scientific test applied. They are certainly as anxious as Dr. Crawford that he should carry his inquiry to a successful issue. Every care is taken by them that no accident should happen or harm befall the sitters, although one would not like to think of the damage that could be done were the force misapplied. But this is a common feature of physical séances, and shows, since no injury ever arises from them if the inquirers are well-behaved and do not disturb conditions, that in these cases, at least, "evil spirits," so-called, do not exist outside the imagination of some biased critics.

The present phenomena are only preliminary. The circle is carefully conducting its development, and no doubt in time other and different kinds of psychic manifestations will occur. I cannot refrain from saying that if the Belfast Association of Spiritualists had done no more than discover this circle of mediums (for several members of the family are concerned) it would have amply justified its existence. It has, of course, done much more than this, and will continue to do so, since it is fully qualified from the splendid psychic material existing among its members.

The prospect of Spiritualism in Ireland is excellent, and although from the nature of things there it must climb slowly, there can be no doubt of final success.

NO SUBSTITUTE FOR CONSCIOUS ENDEAVOUR.—There is no formula that will enable a man to make headway in life by substituting affirmation for accomplishment, although every man must believe in himself to succeed. There is no "prosperity treatment" that can do more than the most superficial work for the weak-minded. The very term bespeaks credulity. Nor is it possible to "store away good thoughts in the subconscious mind" as an antidote to future ills. At any given moment, particularly when a crisis comes, what avails is what we can do, the degree of composure at actual command, the self-control based on long training, the wisdom ripened by downright triumphs of the will. Hence it is a fallacy to suppose that we have a mysterious inner, subjective, or subconscious mind, which will do our work for us while we neglect our conscious mental powers. What avails is work, and work springs from conscious endeavours in the mastery of obstacles.—H. DRESSER,

THE WONDERS OF PSYCHOMETRY.

SOME PRACTICAL HINTS.

By J. BRONTERRE TETLOW.

An American Episcopal Bishop in the course of conversation with Dr. J. Rodas Buchanan observed that when he touched brass, even in the dark (when he could not know with what substance he had come into contact), he at once felt a disagreeable influence and recognised an offensive metallic taste. That was sufficient for the doctor. It started him upon a line of investigation, the results of which are recorded in his "Manual of Psychometry." This book came into the hands of Professor Denton, who carried the investigation into new and wider fields. The doctor sought for evidence along psychological and medical lines. The professor took the larger realms of archaeology and geology. I have no desire to quote here from his record of experience; I simply refer the reader to Professor Denton's "Nature's Secrets," where he will find much to arouse his wonder and interest.

So far as my reading goes, I have not yet found any scientist or psychologist who has followed in the footsteps of Buchanan and Denton. They await a successor able to read, study, experiment and record. Some day, perhaps, he will arrive; we wait in hope. Dr. Buchanan described this subtle faculty of human nature as the power to psychometrize, and called its exercise Psychometry. From these records we find that Nature is both a wonderful photographic gallery and a chemical laboratory, witnessing to the truth of the assertion that Nature never loses anything, that nothing ever ceases to exist, that all the emotions of animals and men are registered, and capable of being reproduced in the consciousness of human beings, and that the records of the past can be reproduced in the psychic fields of humanity, where they may be seen, read, and understood.

Hudson Tuttle affirms that every person has the capacity to unfold these subtle powers and to become a psychometrist. The nature of man's susceptibility varies from mere sensuous impressibility to spiritual exaltation and illumination. His mental capacity to explain modes of consciousness varies greatly also. Some men live in the realm of the sensuous and all their consciousness is controlled by that which awakens sensuous desire. So whilst one person's capacity is exceedingly limited, another's may cover the whole field from sensuous delight to mental exaltation and spiritual illumination. Hence the wide variability of sensations, moods, and capabilities that are awakened and brought into action.

The individual whose capacity for sensation is large is not to be envied, especially if he is in ignorance of the nature and extent of his powers. His friends will describe him as a whimsical, eccentric person, very unreliable on account of his ever-changing moods and opinions. He does not understand himself nor, perhaps, does anybody else. He only knows that he is a psychical weathercock, variable as the currents which he operate to produce his uncertain moods. If some power could awake him to realise what a fine fellow he would be were his powers developed and his will made persistent, how great the change would be! Knowledge is power here as elsewhere. So I would ask, *what is meant by susceptibility to psychic currents?* The answer is, the capacity to absorb radio-active currents, no matter whence they may come, from near or from far, whether by means of telepathic susceptibility or psychometrical capacity. In the study of these things some people imagine that telepathic susceptibility will explain everything. Let a man take this key and apply it to psychometry, and if he is honest he will not be long before he will find the key has broken in his hands and has not unlocked the mystery. Let him try by persistent experiments to arrive at results, and note what occurs—seeking to understand the forces which are brought into operation—and he will find that a new kingdom has opened at his feet. Let him take a pebble from a streamlet, a stone from an old mansion, a letter from a distant friend, a photograph, a piece of hair, some article of personal use, or anything of the kind, and he will find something more marvellous than the wonders of Aladdin's Lamp. Magic has lost its charms in the presence of reality.

That lock of hair, is it from male or female? How are you to find out? Take it in your hand, place it against your forehead, close your eyes. Forget who you are, only wait, and you will find creeping all over you a change that at first is indefinable, but as it proceeds you realise that you are apparently losing your physical identity and are psychically conscious of an overlapping form that is not yours, nor perhaps of your sex, age or colour. You have discovered the sex—male, let us say. Now wait, be mentally still, and you will note other changes. Perhaps the lips will become tight, firm and positive, a lightness passes through the brain, mental illumination follows, and you know the character of the man. Again wait, and mayhap the changing scenes of life's history will dance before your interior sight, and you know—not simply believe—much of that which concerns the life experiences of the person from whom the hair has come. You take up another lock of hair. Now you find a change. You have the sensation of being intoxicated. You try to walk, but you cannot; you stumble, a stupor creeps slowly over you; the past is gone—as for the present, you are oblivious to it. A change of mood, you are in water, you are aware you are drowning. It's all so real—so horribly real. What a fool you are making of yourself! But you cannot do otherwise. Then another mood comes, you seem to die, and—strangest thing of all!—you are alive. But, oh, so terribly weak, so mentally confused.* Now where is our telepathic key, and if it is found of what use is it? What are those currents which have paralysed your body, transformed your mental moods, taken possession of the will and overridden entirely your whole personality, making you into an actor of the first order? That is no fancy story. It is a record from life.

In psychometrizing hair and other articles it will be found that their radio-activities have apparently a specific gravity of their own. Take a lock of hair from a man, a woman and a child and you will find that they exert differing degrees of pressure on the psychic perceptions of the psychometrist. Children up to twelve or thirteen years produce little or no psychic pressure; the psychic pressure of a female is lighter than that of a male; complexion also has its own peculiar power to impress the psychic susceptibilities. Dark complexion is less volatile in feeling than the light. Sandy complexions are more stimulative and arouse greater psychic irritation. Of course, all these influences can be overshadowed by mental moods, but they are never absent and can always be realised if you are patient and careful in your experiments. Mental moods are very effective, either to stimulate or depress. Melancholy cuts into the whole of the nervous nature, and bites like an acid into one's psychic life, leaving very evil effects if you do not know how to dissipate them; joyous currents swing you out of yourself and give a volatile, tingling activity that surges through the brain and all along the nerves. Narrow-minded, prejudiced, bigoted persons have a cramping, chilling, blighting effect; close-minded persons appear to wrap you round with a blanket and, figuratively speaking, put out your psychic eyes. When you first come into contact with them you wonder what has happened. The blighting stupor is most distressing, especially so if the individual has a strong mental nature. Honest, open-hearted persons come as a ray of sunlight, but sometimes there comes also a chilly feeling. This is especially so if the individual is largely dominated by the intellectual nature. Friendliness, sympathy, affection, love, have in the order here stated an increasing feeling of warmth. Those influences vary both in regard to the sex and the character of the individual.

A small company or a crowd of people in a room radiate in the mass very varying conditions, producing effects that sometimes awaken your mental powers to great activity, belting you round as with a warm current of air; at other times a freezing, stand-off, depleting, paralysing feeling is emitted which annihilates expression. The popular orator, singer or other public character has more than half his battle won for him by his audiences. They close their prejudices, subdue their feelings, lend a ready ear and heart, and are all aglow with expectation. But the unpopular or unknown performer realises in all its fulness the scriptural saying, "Unto everyone that hath shall be

* See Professor Coates' "Seeing the Invisible."

given; but from him that hath not, even that which he hath shall be taken away from him."

Diseases, as well as common ailments, are transmissible. Here is a matter that calls for deep investigation in order to explain it. Wherever a person suffers pain, whatever its character, and whatever the sufferer's age or sex, the psychometrist has that pain duplicated in his own body. Here we have not only radio-activity, but we have also a current transmitted apparently by the efferent nerves to the body of the psychometrist. With lightning speed it travels to its appropriate place, taking possession of the nervous organism and producing its own peculiar results—trifling, acute, or otherwise distressing. A realm is here waiting to be explored.

Inanimate objects and places have their peculiarities and distinctive radio-activities. The story told by the late Mr. W. T. Stead of the malevolent effects from a mummy case is a practical illustration. An art gallery in Wales has a room that is intensely charged with a peculiar aura, which is felt by many people, and produces undesirable effects of a striking and distressing nature. Churches have their special conditions; they vary according to the age of the buildings and other circumstances associated with them. Some compel you to doff your hat and enfold you with a spirit of reverence.

An old section of a town differs in feeling from that of the new portion of the same place. One sometimes finds open towns and seaside resorts charged with an atmosphere that is repulsive to fine sensibilities.

If feeling is the secret of life, then the psychometrist dwells closer to that secret than the average individual. He weeps with those who weep, and rejoices with those who rejoice.

And not only are these feelings derived from the things and beings of this life, but "other-world order" also enters into his existence. If the scientist were to practise and cultivate the humours and moods of the psychometrist, especially in regard to that other-world order, he would have no doubt of its existence. He would know it by what was produced in his own consciousness. If we are unable to describe only that which we have seen, we only know in reality that which we have felt. The susceptible nature absorbs radio-active elements into its being. According to their nature they produce effects. On the physical, psychical, and spiritual planes of a personality they are able to duplicate themselves. In a word, whatever is their tone of vibration they can awaken its counterpart in the person who absorbs them. We only need to be fully conscious of all that this means and our imaginations will carry us along, and we too shall feel much and understand more. Whether we go to a chemical laboratory, or a séance for physical results, we only become aware of those results by their appeal to our sense organs of touch or sight. Our senses are at times delusive. But does any man ever doubt his own feelings? The fact that he does not suggests that the psychometrical consciousness is nearer to the truth of the other-world order than the phenomena which appeal only to the sense nature.

Ask a blind man how he knows where he is, or when he is at home. He will tell you he "feels" he is there. The psychometrist also feels not only that he is there, but he is all and everything which comes into his consciousness. He, therefore, is closer to realities, and dwells nearer to the danger line of existence than the ordinary person. Some men and women are born with these functions normally active; oftentimes they are found amongst our greatest men and women. They are often in ignorance of their powers and unaware of their use. These people absorb radio-active currents, and are conscious of eager desires, and when they yield to them are scorned by the world for their weakness. Did the world know the truth, and society realise its responsibilities instead of wrapping itself round with religious prudery, it would know that these mad, indiscreet, impulsive, sensuous, and, mayhap, sensual beings were only the outward manifestation of the disease of society, that they were paying its debt, and therefore should at least be treated with tolerance and justice. Some day these things will be better understood; in the meantime, it is for us who know them to give our testimony.

A TRUMPET SEANCE.

THE MEDIUMSHIP OF MRS. ROBERTS-JOHNSON.

Mr. W. G. Mitchell, of 3, Harewood Terrace, Darlington, writes:—

There is, doubtless, an ever-increasing interest in the phenomena of Direct Voice manifestations. Vice-Admiral Osborne Moore has placed on record, both in book form and in the columns of *LIGHT*, many of the wonderful and varied results obtained through the mediumship of Mrs. Wriedt. Evidence through the mediumship of the Rev. Susanna Harris have also been from time to time reported. The latter lady I have met with on three occasions and can bear testimony to the genuineness of the phenomena. Both these estimable ladies have crossed the "herring pond" and for the time are staying in our midst. Both will probably in due course journey back again, leaving the impression with many that trumpet mediumship is peculiar to, if not the monopoly of, the dwellers in the land of "Stars and Stripes."

Perhaps it is not generally known that in the North of England there are many circles for the development of trumpet mediumship. Much of this local interest has been aroused by the presence in our midst of Mrs. Roberts-Johnson, of West Hartlepool. On Saturday, July 10th, I had the privilege and pleasure of meeting this lady at her own home. There were seven of us—our host and hostess (Mr. and Mrs. Roberts-Johnson), Mr. Thomas Hill, head schoolmaster at Horden, Co. Durham, Miss Brown, schoolmistress of Horden, my father (Mr. Geo. Mitchell, of Darlington), my wife, and myself. The séance was held in the drawing-room, where Miss Johnson first entertained us with selections from her repertoire of song and music.

This undoubtedly assisted in the success of the séance by creating good "conditions" and setting up suitable vibrations.

We had not long to wait for manifestations. Scarcely ten minutes had elapsed before we heard the trumpet moving, and soon each sitter felt the touch of either trumpet or unseen hand. The first voice that spoke was unmistakably a Scottish one, and we were informed that it was David Duguid, who generally acted as master of ceremonies.

I fear it would be taking up too much space and possibly wearying to the reader to detail all the happenings of the evening, but I do desire to bear witness that many voices were heard; that my father conversed with his mother and also with his Uncle George; that my wife held converse with a lady friend only recently passed over, also that her little coloured guide, "Cissie," spoke to her and her Italian guide sang to us in Italian. Mr. Hill had sufficient evidence to warrant him in stating that he was perfectly satisfied and convinced of the identity of those who spoke to him. Miss Brown had a long and interesting conversation with a friend who entered into close details of a personal matter, only of interest to Miss Brown herself. Perhaps the most important incident of the evening was the manifesting of a soldier friend who had recently passed over. We first heard the kettledrum tattooing, keeping good time, getting louder and louder, and then the friend started the well-known chorus, "The Girl I Left Behind Me." Nothing more realistic or convincing could be desired; we all entered into the spirit of the thing and joined in the singing, Mrs. Roberts-Johnson singing as loudly as any of us. And thus we spent two and a-half happy hours with our arisen friends.

After the séance all expressed their entire satisfaction, and I was given permission by the sitters to use their names and addresses when recording the incidents of the evening. This I have much pleasure in doing. I wish to add that it is gratifying to find an English lady with the gift of trumpet mediumship so highly developed. It is also gratifying to know that Mrs. Roberts-Johnson is anxious that her mediumship may bring comfort to many, and therefore does her utmost to render her gifts accessible to inquirers.

Mrs. Johnson expressed the opinion that trumpet mediumship can be acquired by almost anyone who is willing to sit for it with sufficient patience. I hope this opinion will be an incentive to the development of other mediums for this branch of phenomena. We need them.

FRIENDS of Mr. Henry Walker, of Buxton, will sympathise with him in the loss of his father, temporary though it be. Mr. Walker, sen., passed to the higher life on the 17th inst.

MRS. ROBERTS JOHNSON, the well-known medium for the Direct Voice, will visit Harrogate on the 26th inst. (See advt. in Supplement.)

MATTER, whatever it be, has no spontaneity; it engenders nothing; it can only be the medium of expressing the idea of Him who has created a given machine in operation.—BERNARD.

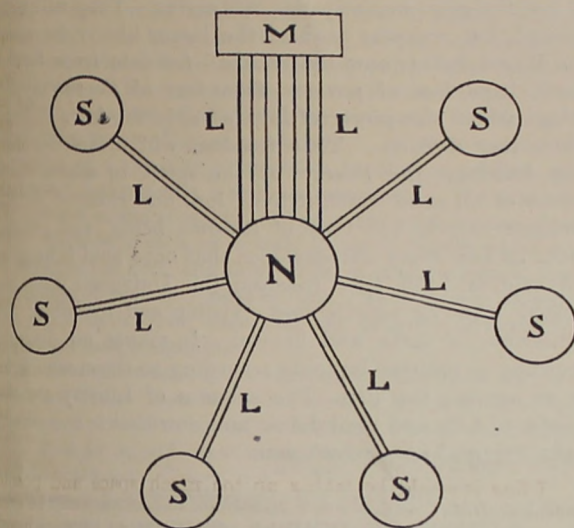
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

IV.—THE PSYCHOPASMIC NUCLEUS.

At the end of the last article (p. 316) I referred to a provisional theory I have formed as the result of many observations on the phenomena due to psychic force. I said that within the circle there seems to exist a mobile psychoplasmic nucleus, and I wish now to go into the matter somewhat fully. By the term "psychoplasmic nucleus" I mean a region of space filled with comparatively dense psychoplasm (or perhaps psychoplasm structurally different from the rest of the field), and by the term "mobile" I mean that this nucleus is not of necessity stationary with reference to the circle, but can move about inside it. A diagram will help to make the idea clearer.



In the above figure, M represents the medium, S — S the sitters, N psychoplasmic nucleus, and L — L links feeding the nucleus. The reader will notice that I have pictured the medium and sitters as a combined mechanism for supporting the nucleus. Further, it seems that the nucleus is fed chiefly from the medium, though there is experimental evidence for the diagrammatic assumption that it is also linked up with the other sitters.

I should say that the normal position for the nucleus in the Belfast circle is about eighteen inches in front of the medium and that it occupies a volume of about one cubic foot. It seems able, while altering position within the circle, to maintain unbroken its lines of communication with the bodies of the members of the circle.

The very important fact, which I mentioned in the last article, that the psychic force is exerted in *any* direction irrespective of the position of medium or sitters, bears upon the case. The psychic force seems to be applied to material bodies from the nucleus and not directly from the medium. We may conceive the nucleus as being roughly spherical in shape and the forces being exerted outwards in any direction over its surface. As a case in point, we may suppose that when a table has to be levitated, the nucleus moves under it and then applies an upward force directly opposite to that of gravity.

Although the nucleus may move about practically anywhere inside the circle, its action on matter seems most powerful when stationary in its normal, or what I might call *unstrained* position near the medium. If further experiments should establish its presence beyond doubt then we shall be able to form some elementary notions as to the *modus operandi* of physical phenomena in general.

As to whether the operator has his brain—or what corresponds to his brain—within the nucleus while he is producing phenomena, I would not like to hazard a guess at present. Possibly the nucleus is only a reservoir for the contributions of all the psychic streams from the circle, and the operator acts

from within the brain of the medium and thus directs affairs from a distance, although this does not appear likely, as the medium is quite normal all the time and interested in what is going on; or perhaps he controls the nucleus from immediately outside it.

This theory of the nucleus is not mere guesswork on my part. It represents the results of some eighteen months' intermittent observation. I have so felt the necessity for some rough guide in the carrying out of the experiments that I have been compelled, as it were, to adopt some provisional working hypothesis. This one seems as nearly in accordance with facts as any I can conceive. At the same time it is only a theory, designed to serve present needs, and I will throw it over without regret should future observation show its unreliability.

ANOTHER WAR PROPHECY.

THE PREDICTION OF THEODORE JUNG.

The "Independance Belge" of the 25th ult. contained an account of a striking war prophecy which has this advantage over the prophecy of Johannes, that the identity of its author and the year in which it originally appeared are well known. Alderman Ward, of Harrogate, has kindly furnished us with the following translation of the article, sent him by M. Van Lerijs, the Belgian Judge whose name was mentioned in LIGHT in connection with the Johannes prediction:—

A Parisian newspaper has published a prophecy which must be regarded with interest by anyone acquainted with its true authorship. It is taken from a small book published in 1874 under the title, "Journey Around my Tent: by Mustapha." "Mustapha" was the pseudonym of Théodore Jung, then a young officer of the French General Staff, who subsequently achieved notoriety by writing a much-discussed work on "Bonaparte and his Times." General Boulanger, when War Minister, chose him as head of the War Department. Later he was appointed General and Governor of Dunkirk, and later still he was elected deputy for that constituency in opposition to M. Charles Labori, then director of the "Journal de France." "Mustapha's" prophecy was as follows:—

"I see the great struggle foretold in the Munster and Unna prophecies of the twelfth century taking place at last between the peoples of the North and the nations of Latin race who are united in a collective endeavour to stem the invasion of the new barbarians. It is the final war against those Huns led by a new Attila. The struggle is gigantic, and, as the shepherd-prophet foretells, the streets of Cologne after a three days' fight, waged without mercy, are running with blood.

"Then Belgians, French, Swiss, Spaniards, Italians, crossing the big river, trample on the rich slopes of Westphalia. Elberfeld, Barmen, Essen, Ruhrort, Dortmund, Unna, just as they were destroyed in the war of 1673, when Marshal Turenne led the French troops, disappear during the strivings of the avengers to crush the Teutons.

"It is between Woerl and Unna, in the triangle formed by the three railway lines at the sacred quadrangle of the Birch-tree—the birch so religiously preserved—that this gigantic three days' battle will take place, in which four hundred thousand Teutons will endeavour in vain to stay the efforts of the Latins.

"This time, led by the man coming from the south of France, riding the white ambling nag—by him who is appointed by Providence—the Allies shall be victorious! This time the Rhone, become free, is disencumbered from that girdle of fortresses; from a river of war it becomes a river of peace and concord between the two races."

THE MEMORY OF PAST LIVES.—Miss K. Browning, writing on behalf of the Theosophical Society, 19, Tavistock-square, W.C., asks for any evidence our readers can send her of memory of past lives. Names, dates and places are needed, but will be treated as confidential unless permission is given to use them.

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Mary A. Stair, the hon. financial secretary, gratefully acknowledges the following donations: Mrs. Ruth Hey, 2s.; Misses Buckley (Brighton), £1; Friends at Brighton, 9s.; Mrs. Crane (Paignton), 2s. 6d.; Councillor Venables, £1 1s.; from a Friend (per Mr. J. J. Morse), £50. Total, £52 14s. 6d. Much good work is being done amongst the old and distressed workers by this excellent fund. Donations are received by Mrs. Stair at 14, North-street, Keighley, Yorks.

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THE GREAT LIBERATION.

Lately LIGHT received a visit from a young Scottish Canadian soldier, who was making a brief stay in the Metropolis before proceeding to the front. He was a soldier of exceptionally fine type, both in mind and body, an idealist as well as a warrior. He stated that he had surrendered his position in civil life, disposed of all his property, and joined the army—not so much at the call of patriotism as because he realised that the real issue was the preservation of Freedom. "We are fighting not so much for home and country as for liberty" had been the burden of his recruiting speeches, for he had taken an enthusiastic part in the work of enlisting recruits. An earnest Spiritualist, he was quick to seize upon the essential spiritual factor in the great world-struggle—the defence of a great principle.

One can view the war from many aspects, but this is certainly a central one, and it is capable of an interpretation far wider than might at first appear.

In an article, "The Breaking of Chains," which appeared in LIGHT on September 12th, 1914, we said:—

The soul will be free even though it lay all the world in ruins to accomplish its end. Seek to imprison its energies, to check its progress, and the result is seen at last in a mighty conflict of fleets and armies. Those who fight for it are the predestined victors, for they have with them the power of Universal laws, the power of the Idea for which they contend.

Those who have studied the origins of the terrific contest now raging from the standpoint of principles have become aware that it is an effort of the World-Soul to clear away something that set itself to impede the course of human evolution. That effort has behind it the irresistible might of cosmic law. Just when humanity was entering on a new stage of its upward course, a deliberate and organised attempt was made to hold it down to the old order of materialism and brute force. But the finer influences which control the course of spiritual evolution had entered on a degree of development with which it was highly dangerous to tamper, and the reaction was one which has shaken the whole civilised world. The spirit must be free.

The liberation which is now in process works in the individual as well as in the racial life. The personal as well as the national soul is involved. It is to be freed from the illusions of sense, from the old habits of reliance on material props of security, from false ideals of what constitutes happiness and well-being. For all but the most advanced souls the emancipation is likely at first to be a

painful one, accompanied by a shock as of being torn up by the roots. The fight for freedom is going on not only on the great battle-grounds of Europe, but in the interior life of mankind all over the globe. Resistance to the impulses at work will be futile—it will only increase the pangs of emancipation, and in the end the great Law will have its way. "Under which King, Bezonian"—Matter or Spirit?

It is no self-surrender that is demanded; it is rather the surrender of the things that held the true self captive and cramped its growth. Mankind is called to go free. An earthquake has come; the fetters are snapping and the doors of the prison house are swinging open. Many there are who, like the old Bastille prisoner, are terrified of freedom, and shrink bewildered from the light and air of the larger world. When at last the roof and walls of the old stronghold come crashing about their ears they will seek to linger amongst the ruins. But even for these at last the great emancipation will arrive. They will come belated, but welcome to share the larger liberty for which the World-Soul is now contending—freedom from fear of death, from fear of poverty, from fear of all the myriad things whose sole power of injury lies in the fears of those whom they threaten. That freedom will mean the only true freedom—the liberty of the spirit to assert itself master of all amid which it lives, lord and ruler of things, obedient only to the laws of its own being, and putting under its feet every circumstance that once held it helpless and captive. For that freedom the Universal Life has pressed into its service hosts visible and invisible, the armaments of earth and heaven. It makes no division according to nations, but only according to those who fight for or against the Idea. The enemies of Liberty are the enemies of Life, and their defeat and downfall is as assured as the rising of to-morrow's sun.

A CASE OF DOUBLE PERSONALITY.

We take the following account of a soldier's "double personality"—the result of a nervous shock—from the "Globe" of the 9th inst. The case is dealt with by Dr. Feiling in the "Lancet":—

No. 1 was his personality since the date of his regaining consciousness in Manchester, whither he was sent after being rescued from a trench in which he was buried by a shell explosion. "Shell shock" robbed him of all memory of everything he knew before.

No. 2 was his old personality, endowed with all the memories of his past life and of his experiences in Flanders up to the date of his injuries. This second personality was re-awakened only under hypnotic influence. There were several points of difference between the two personalities. In state No. 1 the patient's manner was somewhat jaunty and inclined to be cocksure. In state No. 2 he appeared more modest and altogether less loud in manner.

He spoke with a faint but distinct Lancashire accent in state No. 1. In state No. 2 there was no trace of Lancashire, but his speech much more resembled the West Country dialect (he was born in Wiltshire). His writing also differed slightly. Persons seen and known by him in his state No. 1 were always complete strangers to him in his state No. 2. When he was taken to the Zoological Gardens he tried to stroke one of the lions.

He failed to recognise his parents and former friends in state No. 1. When hypnotised into state No. 2 he greeted his father with every sign of pleasure and affection. Except for the ability to play the euphonium (the patient was a bandsman) when in either state, there appeared to be no connection between the two personalities.

As the hypnotic treatment quite failed to improve the patient's memory when not in a state of hypnosis, it was discontinued. Thus the case, says Dr. Feiling, becomes that of a lost personality rather than a double personality.

The failures of hypnotism are sometimes attributable rather to the hypnotist than to the art itself. Surely the case is not beyond some form of mental or psychic treatment by an efficient operator.

THE ORIGIN OF EVIL.

LIGHT ON THE PROBLEM.

BY RICHARD A. BUSH.

The first point to consider is obviously the sense in which we use the word evil. Are we using the word to indicate things or circumstances inherently, essentially, unalterably bad without the possibility of any good whatsoever residing in or emanating from them? If so, we are discussing something which has no existence.

There are many definitions of the word in Webster's dictionary, but none of them imply an eternal, unchangeable condition of badness. The nearest approach to that meaning are the words calamity and calamitous. Under the word calamity I find the following: "It supposes a somewhat continuous state, produced not usually by the direct agency of man but by natural causes such as fire, flood, tempest, disease, &c." We know that fire, flood, tempest and disease are only conditional evils. The dictionary quotes other meanings of evil such as "having qualities tending to injury and mischief," "having a nature which tends to badness," "producing or threatening sorrow, distress and injury." In other words, evil is a quality of a thing, or a condition, tending to produce pain, discomfort, unhappiness, which are remediable. The expression "out of evil comes good" epitomises a universal human experience. Such an experience reveals a fact in Nature which must be recognised as such, and this fact is as much a natural law as gravitation or any other physical law. As it cannot be proved that evil is an inherent elemental sole property of anything in Nature our task is simplified.

Another universal human experience, inherent in man as far as we can judge from historical records, is the sense of right and wrong, a consciousness of an influence within which dictates to us what to do and what not to do; the impelling "ought" and the restraining "ought not." This is the basis of moral law and, as it is inherent in humanity, it is a fact in Nature and therefore as much a natural law as any of the physical laws. We call it conscience, and it may cause either pleasure and happiness (good) or pain (evil). This conscience is the mainspring of all moral progress, and upon it the happiness and welfare of man depend. To act *con scire*, with knowledge, does not mean that one acts with knowledge of absolute truth. We see many curious and conflicting things done under a sense of conscience. But it means that we act with a knowledge of what we feel we ought to do. And no matter whether that turns out to be wise or foolish, or is what other people think right or wrong, we ought to yield to this impulse because it is the only direction that will eventually lead to true knowledge and self-mastery. If the human race were to cease to listen to this impulse, it would retrograde socially, intellectually, physically to anarchy, imbecility, and rottenness within a couple of generations. We cannot know what is right or wrong until we have done both. It is necessary, therefore, for what is called "evil" and its consequences to exist for man's own salvation. What is necessary to man's good cannot be inherently bad. The mistake of the materialist (as well as of modern science) has ever been the refusal to admit that the operations of mind are subject to fixed laws, and to deny them place amongst the laws of Nature. He has treated the phenomena of mind as unsubstantial, chance or ephemeral manifestations, having no reality. He is gradually discovering that it is mind or spirit which is the prime reality, and that it is the physical which may be the ephemeral.

Hitherto death has been regarded as the great evil and enemy in the world. In consequence, so many of the ideas of evil have been founded upon the belief that death is a permanent loss, an eternal injury, an end. Theology has added its full quota of wrong teaching and mischief to the injurious error of materialism. Spiritualism has proved the continuity of personality after physical dissolution, that there is no death, that the after-death plane of existence is an advance upon this mundane life. Nor may we ignore, without foolishness, the vast stores of teaching from the other side on the relationship between the two spheres.

The premature deaths, the inequalities of condition, the pain and suffering here—what are they all when considered from the immensity of an eternal progressive life? The fundamental facts of Spiritualism must change our conception of evil and prepare us to accept with satisfaction to our reason the proposition that there is nothing essentially, eternally evil in this life.

When we study the operations of Nature (including the realm of mind) we find so much order, such "methodical and established succession or harmonious relation," that we are forced to the conclusion that design and purpose (without which there could be no order or harmonious relation) are also a fixed law of Nature. Nay, more—we seem to have come to the fundamental principle of the universe. What that purpose is affords matter for speculation and divergence of opinion. To assert that there is no design or purpose in the universe because we cannot see the whole pattern, to declare that the design is imperfect because some parts of it seem to us to be faulty or because we cannot understand it, is to fall into foolish error and to keep ourselves there. If a picture maggot were asked for his opinion of the beautiful Bartolozzi engraving he was gradually destroying, he would tell you most positively that it was simply a store of foodstuff. If a fly crawling over the surface of the engraving were consulted he would say with equal conviction that it was a series of chance or purposeless inky specks of various size. And if a man were to confine his scrutiny to one spot of the picture he would confirm the dictum of the fly; and if he used a magnifying glass, the more powerful the lens the more incomprehensible would be the spots now magnified into ugly blots.

In regard to this world we may, I think, justly feel that we are not quite maggots or flies because we are a part of the living picture, but just because we are an actual part, the more difficult for us it is to comprehend the whole. To postulate beneficent design is not to fall back upon faith, in the sense of believing the impossible or the unreasonable. There is a faith which is most reasonable and scientific such as, by way of example, faith in the regular working of law, the recurrence of the seasons, or the faith of the farmer who scatters costly seed in the ground. Such a postulate is the outcome of pure reasoning based on intelligent observation of a large body of facts and universal human experience. And we have no right to say that the Creator is limited to the means He is actually using until we know as much as He does. Is not that common sense?

Starting, therefore, with the reasonable assurance that there is design in the universe, and consequently a Designer, we proceed to ask the meaning of the pain and sorrow in the world which we call evil, and which we ourselves have experienced.

So far, I think, we have been on logical ground, based upon the sound major premiss of man's universal experience. We may now do a little theorising to answer the last question.

"N. G. S." in his able article (June 26th), says: "The way in which trials and afflictions (evil) work for good in the development of character is obvious enough and the point needs no labouring. It is not the use of evil, but its origin, which is the object of inquiry." Surely, if we admit the beneficent purpose we need not trouble ourselves overmuch about the origin. But we may as well pursue our inquiry. The use of evil denotes its purpose, and its admittedly good purpose helps us to suggest a rational theory of its origin.

Predicating God to be an individuality with the conscious power and intelligence which we see underlying all Nature, how terribly lonely that individuality must be unless He has associated with Himself other minds who can understand, appreciate, and enter fully, throb for throb, into all His grand purposes and designs! The human mind cannot conceive any pleasure, happiness, or satisfaction, however marvellous and stupendous the power may be, in dwelling alone without a single other mind capable of appreciating and sharing. It would all seem so purposeless, such a colossal waste, so ineffectual. And thus we reason that God Almighty must produce minds like unto His own, individualities like unto Himself. These we call mankind. In order that man may become a fellow to his God, he must begin at the beginning, and learn the true inwardness of all things. And because we see good, intelligence and wisdom in man, we predicate supreme

good, supreme intelligence, supreme wisdom in God. But how is the created to become like his Creator? Here again we draw on the analogy of our human experience. The answer, therefore, is that he must learn by experience. How can he know pleasure without knowing its opposite? How can he know good if he doesn't know evil? How can he know wisdom if he does not know folly? How can he appreciate love if he does not understand hate? We need not puzzle ourselves as to how God came to acquire His own characteristics; we have only to concern ourselves with our own. The inexperienced cannot help making mistakes and doing wrong. Man has, therefore, a certain right to do wrong that he may learn the folly (by pain *i.e.*, evil) of wrong-doing. And since man cannot live to himself alone, others suffer through his actions—all a part of the world's schooling—and this process apparently goes on in the spirit world until the fruition of God's original idea.

Suffering, which is real while it lasts, may be physical and mental. We know already how to avoid much, greater knowledge will enable us to avoid more. There is certainly some evil (*e.g.*, that which arises from terrestrial cataclysms) which is apparently unavoidable. We call it all evil because of our ignorance of the laws, purposes, and powers of God.

Human error is at the root of our conception of evil which is not a part of eternal being—is not eternal Truth.

The origin of the idea of evil is man's ignorance of the laws and purposes of God and a mis-interpretation of his experiences.

A MOTHER'S VISION OF HER SON'S DEATH.

Our Melbourne contemporary, "The Harbinger of Light," in its issue for June 1st, quotes from another Melbourne paper, "The Leader," of a few weeks before, the following item:—

Those who take any interest in that alluring but dangerous study—occultism—will be interested to hear of an apparently well-authenticated instance of telepathic vision last week. Just how far the vision seen conformed to fact remains to be proved when particulars of the death of one of our men come to hand, but so far as is known now it is uncannily accurate.

The mother of a private in our First Expeditionary Force last Wednesday suddenly visualised an active engagement between the Turks and her son's company. She saw the Australians running to grapple with the defenders of Turkey, and watched her son fall shot in the head. She saw first aid rendered to him as he was taken to the rear; and with his face bandaged down one side, with an eye covered, he turned it towards her and called "Mother!" three times before he sank back dead. Her excitement grew so intense at this extraordinary occurrence that members of her family sent for their clergyman to come to reason with her, and try to prove to her that such visions are mere hallucinations. They quieted her somewhat, but on Saturday they had to send for the same clergyman to break the news that her son had died of wounds received in his engagement on April 27th-28th.

"The Harbinger" remarks that the incident "appears to be a clear case of clairvoyance and clairaudience combined. On the other hand, if the body of the mother was asleep at the time, she may have actually been on the battlefield!"

A GENERATION AGO.

(FROM "LIGHT" OF JULY 25TH, 1885.)

Professor G. J. Romanes, in his recent article on Mind and Motion, in referring to Professor Clifford's heart-rending opinion "that the mind of man perishes with his body and that above the mind of man there is no other," affirms that the conclusions do not follow by way of any logical sequence from his premises. "Because within the limits of human experience mind is only known as associated with brain, it clearly does not follow that mind cannot exist in any other mode." Had Professor Romanes been practically familiar with the elementary facts of Modern Spiritualism, he would have known that mind apart from visible cerebral organism is an established fact and that there is the same kind, but not the same quantity, of evidence for that transcendent fact as there is that in embodied human beings mental powers are always associated with brain structure.

—Biological Researches.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

It has been asserted that man has a soul; and that this is the line of demarcation between himself and the lower animal world. Do animals survive death? I do not know, but I do know that the very claims put forth by Spiritualists and by the more advanced Psychological Researchers for the survival of the disincarnated human can be equally employed to demonstrate the survival of animals—dogs, for instance.

I have not raised the question without reason, and the principal problem is, "Are Psychic Evidences adequate to prove Survival?" They may or they may not be.

A few cases—with comments—have been selected, and the matter will be left for the opinions and criticisms of the reader.

In my childhood days I heard of "Galloping Thomson," who, in life, had a demesne near Belfast, Co. Antrim, Ireland. "Galloping Thomson" was said to be an impious man and a hard case, who prided himself on his possessions and his favourite horse, about which he was said to have declared he would rather have his "seat on his horse than a seat in Heaven." As a result of this impiety he was seen and heard—for years after his death—on wild and stormy nights, galloping round his demesne. Good people not only told this story to their children but they believed it.

Ever since the prayer of Elisha, the prophet, was answered by the opening of the eyes of his young servant who saw "horses and chariots of fire" (2 Kings, vi. 17), the world has believed in these ghostly appearances.

In the folk-lore of the country-side, as well as in the abundant S. P. R. records, the matter has been dealt with. At home and abroad, at the camp-fire as well as in the home-life of many people, have I listened, with good-natured incredulity, to stories about animals—were-wolves and cats, with fiery eyes and phosphorescent forms, which came and went in a mysterious manner. I have read and smiled over legends of this kind as I have over stories of the "White Lady," and the "Banshee," although finding more enjoyment in Conan Doyle's "Hound of the Baskervilles."

The time came when I had to add some thinking to the smile, as the following cases will sufficiently indicate:—

CASE. I.—COLLECTIVE HALLUCINATION.—When residing in Rothesay for the summer in 1887 my brother-in-law, Mr. George Anderson, of Glasgow, who was holiday-making in Arran, sent us as a present a fine young collie dog. It was bright and lively and, I am sorry to say, untrained. I was little qualified for the art, and "Rover" was constantly getting himself or us into trouble by his playfulness.

We went out, as a rule, every evening fishing in the bay, opposite the Glenburn Hydropathic. The dog would go with us, and as long as we were in sight—off the shore—he would play about Lamont's Stance till we came ashore again. This went on for about a month, when the Chief of Police called upon us privately to say that a dog like ours had frightened a horse in a carriage, and the lady therein had been thrown out, owing to the upsetting of the carriage. This took place somewhere beyond Craigmores Pier. The official informed us that there were only two dogs in Rothesay of similar description, and he advised me to get rid of our dog at once and save trouble.

Not knowing what the outcome would be, I got a man to take away the poor dog and had it drowned in the bay.

We were very sorry and the children much distressed to lose "Rover," but there was no help for it. It seems inquiries about the dog were made, but neither the dog nor its owner could be traced, and to this day I do not know whether "Rover" was the cause of the accident or not. In his doggy way he was very much attached to the children.

We went out every evening fishing, as usual, and on the third evening, when returning to the house, near the gate, all three exclaimed "There's Rover." I wondered where he had come from and thought the man had not carried out the order. "Rover" was standing alongside the maid, wagging his tail with delight. When we opened the gate and approached, the dog

vanished. We certainly saw the dog. Mrs. Coates thought the dog glistered phosphorescently, but to my daughter and myself it was just "Rover."

This experience our Psychical Research friends would admit and call a "Collective Hallucination," as the dog was seen by the three of us. It might be even suggested that it was an hallucination indeed—that one of us saw the dog, and saying so, the others also "saw" it.

Being very stupid, we are convinced that we really did see it at the same time, and so real was its appearance that we thought it had escaped from its ordered fate.

I have no explanation at this stage, but I may remark that on less evidence, *i.e.*, the statement of *one* person—a clairvoyant's description of a departed friend in one's "surroundings"—is universally accepted by Spiritualists as proof that the said friend is present and has taken this mode to manifest. That *three* persons should see a dog, which had been drowned three days before, should surely be accepted as stronger evidence than that which is commonly accepted in Spiritistic halls and séance-rooms for human survival.

CASE II.—ANIMAL CLAIRVOYANCE.—We had another dog—a great pet—for several years. This was an intelligent Pomeranian, called "Tobby," which we brought to Rothesay with us in 1893. About two years afterward, during our temporary absence from home, "Tobby" was badly mauled by a neighbour's dog and died shortly afterwards in consequence. A month or six weeks subsequently "Kate"—a fox terrier—was presented to us. For several days after her arrival she would not go near the place where "Tobby" used to lie, and would bark furiously, as if seeing "Tobby" there.

I have read and heard of dogs seeing, barking at and being afraid of apparitions. Whether true or not, it is certain that for several days "Kate" acted as if she not only saw "Tobby," but was afraid of him. She would not go near or lie in a spot which was the latter's favourite place in the kitchen.

Clairvoyance is the perception of things invisible to the normal sight, although not to psychical vision—in which might be included retrovision, introvision, and prophetic vision. That animals can perceive that which is invisible to human eyesight is admitted. If, however, "Kate" saw a dog who had died a month or six weeks before, then the dog was clairvoyant.

Among the evidences put forward for human survival is the possession of clairvoyance—a faculty transcending earthly vision and depending not on sense-faculty for manifestation. If dogs possess clairvoyance, as well as men, what then? I do not supply the answer, except this: what is good evidence as regards the survival of man cannot be denied to the dog.

CASE III.—TELEPATHY BETWEEN DOG AND MAN.—Mr. J. Foot Young, in *LIGHT* (March 22nd, 1913), says:—

I had a rough-haired fox-terrier named "Fido," which was devoted to me.

One night I was just getting into bed when an unaccountable feeling of coming danger came over me, which I could not shake off. Although I had just reconnoitred each room and left "Fido" to look after the rats which infested the scullery, I at once re-dressed and started to examine each room afresh. When I got to the scullery, to my surprise "Fido" had disappeared. Then it struck me to give a call which always filled him with delight—"Fido, Fido, come for a walk!" I was answered by a faint muffled cry, which I ultimately located in a wall. Here I must explain that the fireplace and the washing-boiler were connected by a horizontal flue about twelve feet in length. There was, as I afterwards discovered, a rat-hole in the fireplace, and "Fido," who was "death on rats," had evidently chased one into the flue and could not turn round to get back. There was nothing to be done but to tear the wall down, which I did with a pickaxe. When liberated, "Fido" was in a very exhausted condition, choking with his mouth and nostrils filled with soot. Had I not obeyed the impression I had received I should never have known what had become of him, as the fire was seldom used.

Between "Fido" and myself there existed a very strong attachment. Did he, when in that agonised condition, telepath to me as his friend? He was a very knowing animal. For one thing, although never taught, he would always fetch any letters from the letter-box, but would never bring one that had not a postage stamp upon it.

There is something more than telepathy in the foregoing account. We are not only told an extraordinary story about a

probable case of telepathy, but about a dog possessing marked intelligence and affection; qualities not always possessed by man. Why should the survival of man be taken for granted and denied to the animal?

CASE IV.—A VERIDICAL HALLUCINATION.—M. Camille Flammarion, the eminent French astronomer, is responsible for the following, which he communicated to the Press:—

M. Georges Graesen, of the Astronomical Institute of France, had a St. Bernard dog, "Bobby," which was passionately attached to him. When he worked in his study its favourite position was to lie at his feet. Wherever M. Graesen went out walking—delivering lectures, or carrying out research work—"Bobby" was his devoted companion. But the dog was not fond of strangers, and the members of M. Graesen's family, holding the dog to be dangerous, sent it, unknown to its master, to be destroyed. That evening M. Graesen heard a noise outside his door, and, opening it, saw, as he thought, "Bobby" enter and rub his nose against his hand. M. Graesen bent down to pet the dog, but as he did so the dog vanished. Bewildered and unaccountably apprehensive, the master ran to the telephone and demanded to know what had become of his dog. He was informed that the animal had just been killed. The instant of his death coincided exactly with the "apparitional dog" in his master's room.

M. Flammarion expressed his firm conviction that it was owing to the passionate love the dog had for its master that, as death was approaching, the intensity of its despair at the knowledge that it would see him no more caused a thought-wave to pass from the animal to its master.

M. Flammarion's account is much better than that related in Case I. We take M. Graesen to be an honest man, with no axe to grind when he told the story of his experience to his friend. The account is quite definite, and as acceptable as the thousand-and-one cases of apparitions and phantasmal figures of men and women seen at death, or after, which have been recorded for over thirty-two years in the "Proceedings" of the S.P.R. Why should we admit these as evidence of the discarnate state of human beings, and yet hesitate to admit the survival of our devoted four-footed friends?

M. Flammarion, however, does not claim immortality for "Bobby," but suggests that "Bobby," in the intensity of his despair, caused a thought-wave to pass to his master. If a thought-wave can take the form of a living dog, advance into a room and attempt to act as if it desired to rub its nose against its master's hand, wherein does this phenomenal appearance differ from that of a departed human being, *seen* at, about and after death smiling or showing other touching signs of affection? If there be any difference it remains to be shown.

The point of value in M. Graesen's account lies in the fact that *he did not know* that his dog had been done away with, whereas in Case I. we surmised what had been done and possibly in some underground mental operation we three days subsequently had conjured up the image of the collie dog. There is no escape in this case. Here we have a man of science with a reputation for intelligence, sanity and keenness of observation telling a perfectly straightforward story founded on fact and supported by auditory, visual and tactile sense-faculty.

Admit M. Flammarion's "thought-wave" explanation and we have much food for thought. But suppose that "Bobby" did not appear immediately before death or in dying, but several minutes afterwards, what then? Something persisted which did not die, *viz.*, a being which M. Graesen could not distinguish from his faithful "Bobby"; memory, intelligence, attachment and affection survived. Granting the premises that they survived death, wherein is the evidence inferior to that presented for human survival?

(To be continued.)

WAR AND WASTE.—In Dr. Hugh Macmillan's "Two Worlds are Ours," in the final chapter on "Waste," the remarkable statement occurs, quoted from the "Quarterly Journal of Science," that in the process by which the nitre is extracted for the manufacture of gunpowder, upwards of 10,000,000lb. of combined nitrogen are yearly withdrawn from the world's available fertilising resources, which, if translated into human food, would mean the destruction in advance of no less than 500,000,000lb. of bread. If this is so in normal times of peace, what must the awful waste be that is involved in the present world-wide struggle for more and more high explosives?

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

(Continued from page 345.)

On Friday, October 31st, 1913, the following message was given:—

They who say that we come to earth in order to help are correct. But they who hope that we shall help to such a degree that their own endeavours will be unnecessary are in error. It is not permitted us so to enable you as to lessen the value of earth's schooling. Although this seems so reasonable as to be almost of the nature of a truism, yet many there are who look to us to do what only they themselves can do; and that in no ordinary measure, but almost, as it were, miraculously.

In reply to a question as to who was communicating, the name was given, and on the recipient of the message remarking that he had thought the style was not like that of the previous communicator, the message proceeded:—

No, I suppose it is not. Partly, of course, because we are of different character, different sphere, and also different sex, which is not without its peculiar characteristics here as with you. And partly, also, because we are of a different earth period.

Do you mean you lived on earth some considerable time ago?

Yes, friend, in England when George I. was king, and some of us earlier still.

About yourself, A—, who, I suppose, are the leader of your band, can you kindly tell me anything?

Certainly. But you do not realise that it is more confusing to give these earth details than it might seem to you. I will say what I can, however. I lived in Warwick, and was a teacher in a school there—head master. I cannot give the exact year of my passing over with any certainty unless I look it up, and it does not really signify.

Now shall we say what was in our minds? We are permitted to help, but with discretion. When people suppose that we ought to help them in scientific investigation, for instance, they surely forget that God has given them minds of their own to use in His service. And to that end they are left to tread their own natural way, and when they have done what they are able we, now and again, point the way onward and help them to further knowledge.

Can you give me an instance in point?

I remember that once I was impressing a man who was investigating the laws of psychology in the matter of visions and dreams. He wanted to find out what was the cause of certain dreams being prophetic—the connection between the dream itself and the incident which it foreshadowed. He applied to me, and I told him that he must continue his investigation and use his own mind and, if it were well, he would be given to understand.

That night I met him when he fell asleep and conducted him to one of our observatories where we experiment with the object of portraying, in visible form, the events hovering about the present moment; that is, events which have happened shortly before, and those which will happen shortly in the future. We were not able to go far back nor far ahead at that particular establishment. That is done by those in the higher spheres.

We set the instruments in order and cast upon a screen a picture of the neighbourhood in which he lived, and told him to watch intently. One particular item was the entry into the town of some great personage with a large retinue. When the display was over he thanked us and we conducted him back to his earth body again.

He awoke in the morning with a feeling that he had been in the company of certain men who had been experimenting in some branch of science, but could not recall what it had been about. But as he was going about his work that morning the face of the man he had seen in the procession came to his mind vividly, and he then remembered several scraps of his dream experience.

On opening the newspaper a few days afterwards, he saw an intimation that a visit was projected to the town and district by this same personage. Then he began to reason things out for himself.

He did not remember the observatory, nor the screen pictures we had shown him, as such. But he did remember the face and the retinue. So he reasoned in this way: when our bodies sleep, we ourselves, at least sometimes, go into the sphere of four dimensions. That fourth dimension is such as enables those who dwell there to see into the future. But coming back to this realm of three dimensions, we are not able to carry over with us all we have experienced when we ourselves have been in the realm of four. Yet we do manage to hold such items as

are natural to this lower realm, such as the face of an earth dweller and a retinue in procession. The connection, then, between such a dream as foresees and the events themselves is the relation of a state of four dimensions to a state of three. And the former, being of greater capacity than the latter, covers at any moment a wider range of view, as to time and sequence of events, than the latter can do.

Now, by such use of his own mental faculties he had arrived at as great an advance in knowledge as I could have given him direct; and by so doing he had also advanced in mental training and power. For although his conclusion was not such as would pass muster here without rectification in several points, yet it was roundly and broadly correct, and serviceable for all practical purposes intellectually. I could not have infused into him more than he had found out for himself.

This, then, is the method of our work, and when people find fault with us and impatiently demand that this method should be altered to suit their ideas of what is the proper way—well, we have to leave them to themselves, and when their minds are more humble and receptive, we return and continue.

And now, friend, let us tell you the immediate bearing of this on your own case. You sometimes wonder why we do not make these messages more vivid, as you put it, so that you may have no doubt or difficulty in believing that they come from us to you. Well, now, think of it all in the light of the above, and you will see that from time to time you are given just so much as will help you to help yourself. Your training, remember, is still proceeding; you have not yet arrived, nor will you while you are in the earth-life. But if you go on trustfully and faithfully, you will find that things will grow more plain. Accept what is not self-contradictory. Do not look out too much for proof or disproof, but rather for consistency in these messages. We do not give you too much, but we give you all that will help you. Be critical, certainly, but not unbalanced. There is much more truth than falsehood round about you and your life. Look out more for the truth and you will find it. Beware of the false but be not superstitiously afraid. When you take your way along a mountain path your mind is alert in two directions—for the right and safe foothold, and against the unsafe places. Yet you give more attention to the positive than the negative; and rightly so, or you would go slow on your journey. So tread that you do not slip; but go forward also fearlessly, for it is those who fear who lose their balance and come most often to disaster.

THE VISIONS AT MONS.

The Rev. G. G. Monck, M.A., Prebendary of Wells and Rural Dean of Martock, in his parish magazine ("The Church Standard" for Stoke-sub-Hamdon) for July, prints a letter from a personal friend of his concerning the story of the vision of angels at Mons, from which we make the following extract:—

The account I sent you was taken down from the lips of a wounded man in hospital in London by one of Sir H.'s sisters who was working there. She knew the man well, and had reasons for believing him to be depended on. Curiously enough, about two months ago in Oxford I met a young second lieutenant of the — who had been all through the retreat from Mons and had been wounded at Neuve Chapelle. I asked him if he knew the story. To this he replied, "Yes, I read it in hospital. It is simply miraculous, but it is perfectly true." He then added, "Do you know that almost the same thing happened at Neuve Chapelle?"

THE PORTSMOUTH SOCIETY: AN APPEAL.—Mr. J. G. McFarlane, the hon. secretary of the Portsmouth Temple of Spiritualism, sends us a letter on behalf of that institution. As we have not space for the whole of it we give the salient points here. The Portsmouth Temple was founded in 1901, and has hitherto faced all its vicissitudes without having to appeal for financial assistance. But since occupying its present premises in Victoria-road South, the committee's difficulties have been increased by the existence of mortgages amounting to £1,100, necessitating yearly interest of £55 over and above the ordinary expenses. The committee is further hampered by heavy legal charges in connection with the transfer of the first mortgage of £700. (The committee acknowledge their debt of gratitude to Mr. F. Pearce, who has stood as sponsor for the whole £1,100.) The legal charges amount to approximately £80, which entirely absorbs the bank balance, leaving a deficiency of £45, and the committee solicit the help of friends and fellow-workers, and that speedily, as the deficiency has to be met within a few days. Mr. McFarlane, of "Allendale," St. Piran's-avenue, Copnor, Portsmouth, will receive donations either at that address or at the Temple.

SIDELIGHTS.

Referring to the strange story of the Dominican friar's vision in 1819 of the present war, which appeared in *LIGHT* of May 29th (p. 263), a correspondent remarks upon the fact that Pinsk (referred to in the account) is two hundred miles east of Warsaw, and that the German advance is towards that place.

The "wailing banshee" we know. But an occasional contributor has heard the banshee sing "in a high, full, rich soprano," and wonders if any other readers have had the same experience. Possibly some of our friends in Ireland may be interested in the question.

Mrs. Despard, speaking at the annual meeting of the Humanitarian League (reported in the July-August issue of its organ, "The Humanitarian") said, alluding to the war, that what humanitarians should especially endeavour to impress on people was freedom from hatred—"no hatred should be their watchword." Humanitarianism meant something more than kindness. It was an evolution of conscious thought, from the life of the mineral upward to what we called "sensitivity." When once we reached the fuller sympathy, war would be impossible, and the making of machines of murder would quickly fall into disuse. The evolution of humanity began with love of mother for child, and would spread to the widest love of one's fellow-beings.

A correspondent sends us a copy of some verses written by him in November last, and having for their subject a wounded soldier's thoughts concerning a Divine Figure which had come and ministered to him in the trenches. It commences:—

Beautiful feet!
I have heard the tale of thy devotion!
In the land of Love not here thou goest
Serving—whom?

Now this poem was written long before any of the stories concerning the White Comrade had appeared in the Press, and our correspondent—who, by the way, is a dramatist—is struck by the circumstances in which the poem was written. It came to him as by impression, entirely unpremeditated. The matter is certainly well worth recording. Such examples of telepathic thought and vision are increasingly common.

SOUTHERN COUNTIES' UNION.

The Executive Committee of the above Union journeyed to Paignton on Saturday, the 10th inst., and paid a first visit to the Paignton Spiritualist Church. Mr. J. G. McFarlane, the Hon. Sec. of the Union, sends us a long account of the proceedings, of which we give the following abstract:—

Mr. Rabbich, the President of the Church, gave the committee a cordial welcome, which was gratefully acknowledged by Mr. F. T. Blake, the President of the Union.

Mr. Hendy was congratulated on his return to Union work after illness, and Mr. Newton received congratulations on his election to the National Union E.C. Among the important items of business dealt with were the following:—

A letter was ordered to be written to the General Secretary of the National Union with regard to one of the Southern Union's notices of motion, which was ruled out of order at the recent annual general meeting at Hull, and the S.C.U. members on the National Council were instructed to see to this in the National Executive Committee's forthcoming meeting.

The report and audit of Winchester Society, to which the Union had acted as sponsors for the past two years, were received, and the action proposed to be taken by that centre for supreme local control was noted with satisfaction, as also was their plan submitted for financial purposes.

The adjourned annual meeting and the next A.G.M. (preceded by the E.C. meeting) were fixed for October 20th at Southampton.

In view of anticipated reforms in the movement, the Committee recommended that the adoption of the revised comprehensive rules should stand over for a time and be made an item for the agenda of the S.C.U. meeting in October.

The secretary read correspondence with one of the Churches for which the S.C.U. are acting as guarantors, and the military officials, which nullified previous agreement, and it

was decided to push the matter with the War Office people for cancellation or compensation.

An appeal by one of the affiliated Churches for direct representation on the E.C. was dealt with, and a gift to the Union of certain internal embellishments to one of the Churches was received with thanks.

Further inquiries were ordered to be made in regard to the practicability of starting a centre in the Isle of Wight, and the president and one other were given *carte blanche* to start public services if deemed wise. Mr. Newton undertook to make inquiries also in Yeovil district as to suitability for active propaganda work.

Tours were fixed with Mr. Oaten (the President of the National Union), and Mr. Spencer, and inquiries were directed to be made in the Western area for a tour for Miss Morse.

The local church entertained the E.C. to tea, which was much enjoyed, and a hearty vote of thanks was passed to the hostess, Mrs. Ashurst, and her lady helpers.

The Sunday platforms at Exeter, Plymouth and Paignton were filled by E.C. members on the 11th, and certain additional weeknight services were also similarly conducted.

The arrangements made at Paignton reflect great credit on the local secretary, Mr. Will Christie, but the Executive strongly advise the necessity for starting a bookstall for the sale of the weekly papers and propaganda pamphlets. The outstanding feature of the visit was the hospitality of the Devonians, as nothing was left undone to make the tour one of pleasure, this culminating on the Tuesday in an *al fresco* picnic in one of the charming spots in which the locality abounds.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—“N.G.S.” refers to the experiments of Dr. Bastian in the matter of producing living organisms from so-called dead or lifeless matter. There is an old saying that there is nothing new under the sun; and if this be so as regards eternal substance and principles, then it is only a fresh manifestation of life and not a creation of life which takes place. The same must have been the case with the first appearance of organic life on this planet.

On this question Spiritualists are able to gain most valuable evidence by means of psychometry. Mental scientists tell us that the basic principle of mind or life is sensitiveness, and directly associated with this are reflex action and memory. A psychometrist is able, by handling a stone, to receive impressions of scenes that have been enacted in the immediate neighbourhood of the stone during times in its history. This proves, of course, the wonderful gift of psychometry in the psychometrist. But it proves much more. It is direct evidence of the qualities of sensitiveness, memory, and reflex action in the stone, which, although inorganic, is nevertheless consequently shown to be alive.

Nature is One. God is One and Almighty. There is no power apart from Him. He exists always and everywhere. God is Life, and in whatever way He manifests, He still is Life.

The acceptance and proper understanding of this truth will supply what has been lacking in the theory of Evolution when considered as due only to natural selection.—Yours, &c.,

A. L. W.

SIR,—In reply to Mr. R. A. Bush, who asks for a “rational theory, based on some recognised facts in Nature, of how the individual spirit-man is individuated,” this has been set forth many times in the philosophy of Spiritualism. I know of no better presentation than that given by Andrew Jackson Davis in his “Great Harmonia,” to which I would refer Mr. Bush.—Yours, &c.,

LUMEN SEQUOR.

[Our correspondent is not very explicit. The “Great Harmonia” is a work of several volumes. We take it that he refers to Vol. V., in which is contained “The Law of Immortality,” of which we may be able to give a brief summary shortly.—ED. LIGHT.]

The Ethics of War.

SIR,—I should like, if I may, to reply to Miss E. Katharine Bates, though, indeed, she has answered herself. She re-affirms the statement that "Pacifists were largely responsible for the present war," and then tells us that "experts" have told us that the war was unavoidable. How, then, could pacifists be in the smallest degree responsible?

I will, however, take the two statements separately. I am referred to the record of history. As to pacifists causing war: there is, I believe, in history only one record of a State governed by pacifists, the State of Pennsylvania, which was governed by the Quakers for over sixty years in absolute peace, quite unarmed, though in those troublous times all the other American States were in an almost continual condition of war; even the Red Indians left the Quakers unmolested. This condition of peace was unbroken until others came who were not Quakers and insisted on providing weapons "for safety." That is the evidence I find in history.

We must, of course, remember that they were not "non-resisters," a term I very much dislike; they resisted evil with good. Even the Indians understood and appreciated their active good will, and love was found to be, as I think Christ taught, the strongest force.

Miss Bates states that Germany was determined to fight us; that may be so, but as a matter of fact it is no more proved now than when Lord Roberts said so. Germany certainly did not wish to fight us just now, being already engaged with two powerful enemies. Germany tried quite hard to keep us out of it.

I am, of course, open to the accusation of being defended, at the great and terrible cost which our noble men are paying. I feel that most deeply, but I would say with great humility, but in all earnestness, that we pacifists who are being defended by the heroic sacrifice of our men are no less grateful to them than others are, but we would not ask that sacrifice and, if we could help it, *we would not take it*, believing that our Lord is able to save to the uttermost and that He does not use for His purpose means which He has definitely forbidden, such as the taking of human life.

Men are asked to do these things, and *do* do them, for the protection of women. A representative meeting of women a few days ago issued an appeal to men to "trust God with them and for them," stating that it was "their express desire that no evil should be done on their behalf."

I hope that the above explains my point of view with regard to E. Prentice's remark that I do not remember the motive of this war. I hold that the highest motive in the world, even the honour of God (if that is "identical with the honour of England") would not justify the use of evil in its accomplishment. Indeed, I do not believe that the honour of God could be furthered by any evil. If the honour of England *can*, are we not making a mistake in our idea of honour? I cannot look at the driving of sheep and cattle and their owners out of the Temple as in the slightest degree resembling the things which are done in war. I quite admit that Christ used force every day of His life, but I firmly believe that He would never have done evil hoping that out of it good might come. Such an idea seems to me quite contrary to reason and experience. If you sow thistles, will you reap grapes?—Yours, &c.,

MILDRED DUKE

Little Haywood, Stafford.
July 12th.

Visions on the Battlefield.

SIR,—With reference to the comments and correspondence on the above matter, I beg to say from my personal experience that all such visions are simply the result of thought.

When a person thinks, or even reflects thought with clearness, one of the finertypes of matter—sometimes called "elemental essence"—is drawn upon and the thought takes astral form. Now, for centuries hundreds of thousands of people have thought of the fights at Crecy, Agincourt, Poitiers, &c., and of the English archers and the knightly and historic charges, and in astral matter or thought such conflicts have been and are being still fought with varying vigour according to the strength of national

and individual emotion. Such performances are often quaint and sometimes foolish; for instance, after the renewed controversy as to who won Waterloo, the battle could be seen clairvoyantly being refought with the English and the Germans clearing the French off the field almost alternately. All the so called "great" happenings which live in the memories of the crowd go on in thought, and can be seen by the genuinely advanced clairvoyant and sometimes by people under the stress of strong emotions or physical weariness, like the unfortunate soldiers on both sides at Mons.

The mysterious individuals who are said to be helping wounded and dying soldiers are in the main genuine. Many of them are still physically alive, but leave their physical bodies for service at the "front." It is a busy and often appalling occupation, and not without its dangers; the present writer on one occasion was seized by a soldier who had just "passed over," and experienced some difficulty in getting away.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

July 10th, 1915.

SOCIETY WORK ON SUNDAY, JULY 18th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and messages to a large audience. Mrs. Simpson kindly sang a solo. Mr. W. T. Cooper presided.—77, New Oxford Street, W.C.—On the 12th inst. Mrs. Mary Davies gave many fully-recognised descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith conducted both services. The evening service was especially for the soldiers and sailors passed on during the war. The congregation sang the "Marseillaise" at the request of one of the inspirers, who afterwards described the vision she saw. It was a picture of France drenched in blood, which changed to a white light, above which rose a wonderful figure of a woman—the interpretation being that the country will rise purified through her suffering, that a great victory is to be hers, and that a time of joy and peace is coming. For next Sunday, see advt. on front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Mary Gordon answered questions. Sunday next, at 7 p.m., Miss Stainer Powell, of Richmond; subject, "The Great Ideal."

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. G. R. Symons gave an interesting address on "Philharmonics" (Love of Harmony) which was much appreciated; Mr. G. Tayler Gwinn presided. Sunday next, Mrs. E. Bryceson, address, and Mrs. Longman, clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Hanson G. Hey gave good addresses. Sunday next, 11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; also Monday, 8. Tuesday, 3, interviews; public circle at 8; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Douglas gave interesting addresses and spirit messages. Sunday next, at 11.15 and 7, Mr. Robert King. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. W. F. Smith gave an instructive address on "Some Aspects of Truth," and Mrs. Smith gave helpful descriptions. Sunday next, 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45, members.—H. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Anniversary Services, several addresses being given by members. At the close of the evening service we held our members' quarterly meeting. Sunday next, 11.30, service; 7, Mr. H. Boddington. 29th, 8.15, Mrs. Alice Jamrach. August 1st, 7 p.m., Mrs. M. E. Orlowski.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Mrs. Neville gave an address and clairvoyance at the evening meeting. On the 14th inst. the well-known medium, the Rev. Susanna Harris, paid a visit to the society. A crowded room betokened the interest taken in the personality of the lecturer. Her address and clairvoyance were greatly appreciated. Sunday next, 3, Lyceum, naming of a child; 7, Mrs. A. Boddington, address and clairvoyance. 28th, address and auric readings.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Morning, Mr. Phelps gave a very interesting address on "The Inner Life"; evening, Mr. Richard Boddington spoke on "Words of Comfort" and answered questions. Thursday next, Mrs. Neville, clairvoyance. Sunday next, 11 and 7, addresses and clairvoyance, the President.—C. L. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Thomson gave a fine address, Miss Shipman recited; evening, most remarkable psychic experiences related by Mr. Lonsdale. Sunday next, morning, Mr. and Mrs. Haworth, further personal experiences; Mr. Haworth will sing; evening, Mr. Brown.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—A flower service was held in the afternoon by the Lyceum, which was well attended; at 7, Mrs. Boddington gave an address and some excellent clairvoyance. Sunday next, at 3, Lyceum; 7, Mr. Prior will give an address. August 1st, Mr. and Mrs. Connor. Usual circles.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Maunders gave an address, followed by clairvoyance; Miss Heythorne sang a solo, "The Promise of Life," which was also the title of the address. Sunday next, at 11.15, public circle; at 7, Mrs. Neville, address and clairvoyance. Friday, at 8, public meeting. August 1st, Mr. Sarfas.—F. K.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—In the absence of Miss Woodhouse, Mrs. Greenwood gave a trance address, and Mrs. Connor followed with well-recognised clairvoyant descriptions. 22nd, Mrs. Hayward, address and clairvoyance. Sunday next, at 3, Lyceum; 7, Mrs. Orłowski. 29th, Miss Violet Burton. August 1st, Miss Ashley. 8th, Mr. Alfred Vout Peters.—A. T. C.

NOTTING HILL OPEN AIR MISSION.—Lancaster-road, W.—The first of what is intended to be a series of meetings was successfully carried through on Sunday last, a fair number of willing and enthusiastic workers attending. Brief addresses by Mrs. N. Brown, Miss J. Cann, Mr. T. E. Matthews and a friend in khaki were listened to by an appreciative audience. Sunday next, at 3.30, speakers will be welcomed.—S. E. P.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning circle was well attended, and was conducted by Mr. Ashley; evening, Mr. George Prior delivered a splendid address on "Flowers." Thursday, Mrs. Bloodworth gave psychometry to a large audience. Saturday, Mr. Goodwin dealt with "The Laws Governing the Mind." Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Clara Irwin, address and clairvoyance. 29th, at 8.30 p.m., Mrs. Podmore, clairvoyance.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. Mary Davies answered written questions and gave an address on "Spirit Guidance," also convincing proof of spirit return. Anthem by choir. 14th, Rev. Wm. J. Piggott gave an address on "Foes to the Kingdom of the Spirit." Sunday next, 11.15 and 7, Mr. Alfred Vout Peters; silver collection; 3, Lyceum. Wednesday, 8.15, Mrs. M. Clempson. August 1st, 7 p.m., Mr. and Mrs. Lund.—J. F.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor, in her address on "The Path and its Goal," urged Spiritualists to cultivate mind-control, tolerance, and cheerfulness in this world-crisis. 13th, Miss E. Marriott delivered an address, "Spiritual Religion," and also gave well-recognised clairvoyance. Sunday next, at 7 p.m., Miss Violet Burton. Tuesday, at 8 p.m., Mrs. E. Webster. Mondays, 3 p.m., ladies' meeting.—C. E. S.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Adams; clairvoyance by Mrs. Summers.—S. G.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, clairvoyance by Mrs. Letheren.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns. Clairvoyance by Mrs. Dennis. Soloist, Mrs. Hugill.—E. E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. Thomas Brooks, of London, being on a visit to this town, kindly gave us a very interesting address.—J. W. M.

PAIGNTON.—Mr. Ashurst presided over a large audience, when Mr. Marshall delivered an address, and Mrs. Trueman gave clairvoyant descriptions.—W. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 15th inst., address by Mr. H. Hiscock, descriptions by Mr. H. Mundy.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Mr. A. G. Newton. 15th, Mr. G. Jepp, address; Mrs. A. Spicer, clairvoyance.

SOUTHEND.—SEANCE HALL, BROADWAY.—Alderman D. J. Davis, J.P., gave most interesting discourses on "Spiritual Culture" and "Life, Here and Hereafter." Mr. Rundle gave very good clairvoyant descriptions.—C. A. B.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Jamrach spoke on "The Meaning of Death and the Resurrection," and afterwards gave clairvoyant descriptions.—N. D.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. During, clairvoyance by Mrs. Grainger; evening, address by Mr. H. Lockyear on "The Reality of the Unseen"; clairvoyance by Mrs. Grainger.—N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—At 3 p.m. Mr. H. Leaf gave a most successful séance, and at 7 p.m. gave an address on "Some Facts and Fancies of Mediumship," followed by very convincing clairvoyance.—M. W.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. Taylor Woodall, of Walsall, conducted two services, giving clairvoyance at each. 19th, Mr. Taylor Woodall again took services.—T. A.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, Mr. S. Pulman spoke on "God in Our Midst." Evening, address by Mr. H. Abbott, "The Withered Hand"; clairvoyance by Mrs. Farr.—P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening service conducted by Mrs. Harvey, of Southampton. A large after-circle was held at which messages and advice were given to some sixty sitters. Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, Spiritual Healing Service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address on "Peace in all its Various Phases," followed by clairvoyance by Madame Beaumont; anthem, "The Lord is King," by the choir.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. A. Lomas spoke on "The War and Spiritualism" and "Mors Janua Vitæ," and gave descriptions. A visitor (Mr. W. Jeffrey, of Glasgow), gave some interesting and convincing psychic reminiscences. Mr. S. Robinson presided.—E. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Boddington addressed the Liberty Group. At the evening service Mrs. Brownjohn gave an address on "The Cleansing," followed by clairvoyance. 15th, Mrs. Neville dedicated the infant daughter of Mr. and Mrs. Walker, and afterwards gave an address and clairvoyance.—V. M. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting trance address by Miss Violet Burton. 12th, 3 p.m., ladies' meeting, Mrs. Bryceson gave a reading and also answered questions. 14th, address and descriptions and messages by Mrs. Podmore.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave two addresses, followed by clairvoyant descriptions and messages, and established very many recognitions to strangers. 14th, Mr. Abbott, Mrs. Farr, and Mrs. Gutteridge contributed to a successful public circle. 19th, Mrs. Podmore conducted a public meeting for phenomena only.—J. Mc F.

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Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

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Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

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